10 °Wherefore, °if I come, I will °remember his deeds which he doeth, °prating against us with °malicious °words: and °not content °therewith, °neither doth he himself [9]receive the brethren, and °forbiddeth °them that would, and °casteth *them* °out of the [6]church.

C 11 [1]Beloved, °follow [10]not that which is °evil, but that which is good. He that °doeth good is °of °God: but he that °doeth evil hath [4]not °seen °God.

B 12 Demetrius °hath good report °of all *men*, and °of the [1]truth itself: yea, and we *also* °bear record; and °ye know that our °record is °true.

A 13 I had many things to write, but I °will [4]not °with °ink and °pen write [1]unto thee:

14 But I °trust °I shall °shortly see thee, and we shall °speak °face to face. Peace *be* to thee. *Our* friends °salute thee. °Greet the friends °by name.

10 Wherefore = On account of (Ap. 104. v. 2) this. if. Ap. 118. 1. b. remember. See John 14. 26. prating. Gr. *phluareō*. Only here. Cp. 1 Tim. 5. 13. malicious. Ap. 128. III. 1. words. Ap. 121. 10. not. Ap. 105. II. therewith = upon (Ap. 104. ix. 2) these (things). neither. Gr. *oute*. forbiddeth = hindereth, as Luke 11. 52. them that would. Lit. the willing (ones). Ap. 102. 3. casteth. Gr. *ekballō*. Cp. John 9. 34. out of. Ap. 104. vii.

11 follow. See 2 Thess. 3. 7. evil. Ap. 128. III. 2. doeth good. Gr. *agathopoieō*. See Acts 14. 17. of. Ap. 104. vii. God. Ap. 98. I. i. 1 doeth evil. Gr. *kakopoieō*. See Mark 3. 4. seen. Ap. 133. I. 8.

12 hath good report = is borne witness to. See *v.* 6. of = by. Ap. 104. xviii. 1. bear record = testify, *v.* 3. ye know. The texts read, "thou knowest". Ap. 132. I. i. record = testimony. See p. 1511. true. Ap. 175. 1.

13 will. Ap. 102. 1. with = by means of. Ap. 104. v. 1.

14 trust = hope. I shall, &c. = to see (Ap. 133. I. 1) thee, &c. shortly. Gr. *eutheōs*. Generally transl. "immediately", or "straightway". speak. Ap. 121. 7. face, &c. See 2 John 12. salute. Gr. *aspazomai*. See Acts 18. 22. Greet = Salute. Here, as in the close of so many epistles, the word *aspazomai* is transl. by two different English words in successive verses or even in the same verse. Cp. Rom. 16. 3–23. 1 Cor. 16. 19, 20. 2 Cor. 13. 12, 13. Phil. 4. 21. Col. 4. 10, 12, 14. 2 Tim. 4. 19, 21. Tit. 3. 15. 1 Pet. 5. 13, 14. by. Ap. 104. x. 2.

ink. See 2 Cor. 3. 3. pen. Gr. *kalamos*. Elsewhere transl. "reed".

THE EPISTLE OF JUDE.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(*Introversion.*)

A | 1, 2. SALUTATION.
  B | 3. EXHORTATION.
    C | 4. UNGODLY. DENYING.
      D | 5–. REMEMBRANCE.
        E | –5–16. RETRIBUTION.
      D | 17. REMEMBRANCE.
    C | 18, 19. UNGODLY. SEPARATING.
  B | 20–23. EXHORTATION.
A | 24, 25. DOXOLOGY.

NOTES.

1. WRITTEN BY "Judas, a servant of Jesus Christ, and brother of James". This is how he describes himself, and we know nothing more of him, save that in Matt. 13. 55 and Mark 6. 3 "Judas" is mentioned as one of the Lord's brethren (see Ap. 182). A very early tradition assigns the authorship to Jude. The James to whom he was brother was doubtless the writer of the Epistle of James, the pillar of the church at Jerusalem (see Acts 15. 13; Gal. 2. 9).

2. WRITTEN probably from Palestine to Hebrew Christians both of the "Dispersion" and those living in Palestine, if we may decide from the Jewish character of the epistle.

3. THE CONTENTS in part bear a strong resemblance to portions of 2 Peter, but of the originality of both no one need doubt. The tone is one of stern reproof in regard to certain serious evils brought in by men who had professed to receive the grace of God, and he warns of the certainty of the Divine judgment, illustrating from the Old Testament history.

4. THE DATE can be gauged only approximately, but it is thought to have been very early, perhaps A. D. 41–46. See Ap. 180.

THE EPISTLE OF
JUDE.

A 1 °JUDE, °the °servant of °Jesus Christ, and brother of °James, to them that are °sanctified °by °God the °Father, and °preserved in °Jesus Christ, *and* called:
2 Mercy °unto you, and peace, and °love, be °multiplied.

B 3 °Beloved, °when I gave all diligence to write [2]unto you °of °the °common salvation, °it was needful for me to write [2]unto you, °and exhort *you* °that ye should °earnestly contend for the °faith which was °once °delivered [2]unto the °saints.

C 4 For °there are °certain °men °crept in unawares, who were °before of old ordained °to this °condemnation, °ungodly men, °turning the °grace of our [1]God °into °lasciviousness, and °denying the only °Lord °God, and our °Lord [1]Jesus Christ.

D 5 I °will therefore °put you in remembrance, though ye [3]once °knew this, how that the °LORD, having saved the °People °out of the °land of Egypt,

E A °afterward °destroyed them that °believed °not.
6 And the angels which °kept [5]not °their first estate, but left their own °habitation, He hath °reserved in °everlasting °chains °under °darkness °unto the °judgment of the great °day.
7 Even as Sodom and Gomorrha, and the cities °about them, in like °manner °giving themselves over to fornication, and going after °strange flesh, °are set forth for an °example, °suffering the °vengeance of °eternal fire.

B 8 Likewise °also these *filthy* °dreamers °defile the flesh, °despise °dominion, and °speak evil of °dignities.

1 Jude. See Introductory Notes. **the** = a. servant. Ap. 190. I. 2. Jesus Christ. Ap. 98. XI. James. See Jas. 1. 1. sanctified. All the texts and the Syriac read "beloved" (Ap. 135. I. 1). by = in. Ap. 104. viii. God. Ap. 98. I. i. 1. Father. Ap. 98. III. preserved = kept. Gr. *tēreō*. Occ. five times in the epistle, *vv.* 1, 6, 6, 13, 21. The word *phulassō* is used in *v.* 24.
2 unto = to. love. Ap. 135. II. 1. The only salutation where "love" is mentioned. multiplied. Cp. 1 Pet. 1. 2. 2 Pet. 1. 2.
3 Beloved. Ap. 135. III. when I gave = making. of. Ap. 104. xiii. 1. the. The texts read "our". common. Cp. Tit. 1. 4. it was needful for me = I had need. and exhort = exhorting. Ap. 134. I. 6. that ye should = to. earnestly contend. Gr. *epagōnizomai*. Only here. Cp. *agōnizomai*. Luke 13. 24. faith. Ap. 150. II. 1. once = once for all. delivered. Gr. *paradidōmi*. See John 19. 30. saints. See Acts 9. 13.
4 there are. Omit. certain. Ap. 124. 4. men. Ap. 123. 1. crept in unawares. Gr. *pareisduō*. Only here. Cp. Gal. 2. 4. 2 Pet. 2. 1. before . . . ordained = before written. Gr. *prographō*. See Rom. 15. 4. to. Ap. 104. vi. condemnation. Ap. 177. 6. ungodly men = impious. Gr. *asebēs*. See Rom. 4. 5, and cp. Ap. 128. IV. turning = changing. Gr. *metatithēmi*. See Acts 7. 16. grace. Ap. 184. I. 1. into. Ap. 104. vi. = lasciviousness. Gr. *aselgeia*. See Rom. 13. 13. denying. See 2 Pet. 2. 1. Lord. Ap. 98. VI. ii. 2. God. The texts omit. Lord. Ap. 98. VI. i. β. 2. B.

5 will. Ap. 102. 3. put . . . in remembrance. Gr. *hupomimnēskō*. See John 14. 26. **knew.** Ap. 132. I. i. LORD. Ap. 98. VI. i. β. 1. A. b. Some texts (not the Syriac) read "Jesus". Cp. 1 Cor. 10. 4. People. Gr. *laos*. See Acts 2. 47. out of. Ap. 104. vii. land. Ap. 129. 4.

-5-16 (**E**, p. 1880). RETRIBUTION. (*Extended Alternation.*)

E | A | -5-7. Three classes of apostates: Israelites. Fallen angels. Sodomites.
B | 8. Lawlessness.
C | 9. Judgment denounced. Michael.
D | 10. Corruption.
A | 11. Three individual apostates: Cain. Balaam (the soothsayer). Korah.
B | 12, 13. Spots in love-feasts.
C | 14, 15. Judgment predicted. Enoch.
D | 16. Walking after lusts.

afterward. Lit. the second time, or in the second place. **destroyed.** Gr. *apollumi*. See John 17. 12. **believed.** Ap. 150. I. 1. i. **not.** Ap. 105. II. **6 kept.** Same as "preserved", *v.* 1. **their first estate** = their own principality (Ap. 172. 6). Cp. Eph. 1. 21; 3. 10; 6. 12. Col. 1. 16; 2. 10, 15. **habitation.** Gr. *oikētērion*. Only here and 2 Cor. 5. 2. **reserved.** Same as "kept", above. **everlasting.** Ap. 151. II. C. ii. **chains.** Gr. *desmos*. Not same word as Rev. 20. 1. **under.** Ap. 104. xviii. 2. **darkness.** See 2 Pet. 2. 4. unto. Ap. 104. vi. **judgment.** Ap. 177. 7. **day.** See Matt. 25. 41. Rev. 20. 10, 11. **7 about.** Ap. 104. xiii. 2. **manner.** Add "to these", i. e. the angels of *v.* 6. The sin of Sodom and Gomorrha, like that of the angels of Gen. 6 (Ap. 23, 25), was an unnatural one, breaking through the bounds which God had set. **giving,** &c. Gr. *ekporneuō*. Only here. An intensive form of *porneuō*, which occ. 1 Cor. 6. 18, &c. **strange** = other. Ap. 124. 2. **are set forth.** Gr. *prokeimai*. See 2 Cor. 8. 12. **example.** Gr. *deigma*. Only here. **suffering** = undergoing. Gr. *hupechō*. Only here. **vengeance.** Ap. 177. 4. eternal. Ap. 151. II. B. i. **8 also these** = these also. **dreamers** = in their dreamings. Gr. *enupniazomai*. See Acts 2. 17. **defile.** See John 18. 28. **despise.** Gr. *atheteō*. See John 12. 48 (rejecteth). **dominion** = lordship. See Eph. 1. 21. 2 Pet. 2. 10 (government). **speak evil of** = blaspheme. **dignities.** Lit. glories. Cp. 2 Pet. 2. 10.

C 9 Yet °Michael the °archangel, when °contending with the devil he °disputed °about the body of °Moses, durst °not °bring against him a °railing accusation, but said, "The °LORD rebuke thee."

D 10 But these [8]speak evil of those things which they [5]know [9]not: but what they °know °naturally, as °brute beasts, °in those things they °corrupt themselves.

A 11 Woe [2]unto them! for they °have gone in the way of °Cain, and °ran greedily after the error of Balaam for °reward, and °perished in the °gainsaying of °Core.

B 12 These are °spots [10]in your °feasts of charity, °when they feast with you, °feeding °themselves without fear; clouds *they are* without water, carried about °of winds; trees °whose fruit withereth, °without fruit, twice dead, plucked up by the roots;

13 °Raging waves of the sea, °foaming out their own shame; °wandering stars, to whom °is [6]reserved the °blackness of darkness °for ever.

C 14 °And Enoch also, the seventh °from Adam, prophesied of these, saying, °"Behold, the [9]LORD cometh °with ten thousands of His °saints,

15 To execute [6]judgment °upon all, and to °convince all °that are [4]ungodly °among them [3]of all °their °ungodly deeds which they °have °ungodly committed, and [3]of all their hard *speeches* which [4]ungodly sinners °have spoken °against Him."

D 16 These are °murmurers, °complainers, walking °after their own lusts; and their mouth [15]speaketh °great swelling *words*, °having men's persons in admiration °because of °advantage.

D 17 But, [3]beloved, remember ye the °words which °were spoken before [12]of the °apostles of our °Lord [1]Jesus Christ;

C 18 How that they °told you there °should be °mockers °in the last time, °who should walk [16]after their own °ungodly lusts.

19 These be they who °separate themselves, °sensual, having [5]not the °Spirit.

B 20 But ye, [3]beloved, °building up yourselves on your most holy °faith, °praying [10]in the °Holy Ghost,

21 [6]Keep yourselves [10]in °the [2]love of [1]God, °looking for the mercy of our [17]Lord [1]Jesus Christ [6]unto [7]eternal °life.

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9 Michael. See Dan. 10. 13.
archangel. See 1 Thess. 4. 16. No other angel bears this title. **contending.** Ap. 122. 4.
disputed. Gr. *dialegomai*. See Acts 17. 2.
about. Ap. 104. xiii. 1.
Moses. The seventy-ninth occ. of the name. See Matt. 8. 4. This dispute must have taken place after the death of Moses and his burial by Jehovah, for "death reigned from Adam to (until) Moses" (Rom. 5. 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter to be raised, as Elijah of those to be caught up without dying. **not.** Ap. 105. I.
bring against. Gr. *epipherō*. See Acts 19. 12.
railing accusation. Lit. judgment (Ap. 177. 7) of railing (Gr. *blasphēmia*).
LORD. Ap. 98. VI. i. β. 1. B. b.
10 know. Ap. 132. I. v.
naturally. Gr. *phusikōs*. Only here. Cp. 2 Pet. 2. 12. **brute.** See 2 Pet. 2. 12.
in. Ap. 104. viii.
corrupt themselves = are destroyed. Gr. *phtheirō*. See 1 Cor. 3. 17.
11 have gone = went.
Cain. His way was that of natural religion, not the way God had appointed.
ran greedily = rushed. Lit. were poured out. Gr. *ekchunō*. Often transl. "shed".
reward. Same word as in 2 Pet. 2. 13, 15.
perished. Gr. *apollumi*. See John 17. 12.
gainsaying. Gr. *antilogia*. See Heb. 6. 16; 12. 3. In five places where the Heb. has "Meribah", the Sept. transl. it by *antilogia*. Num. 20. 13; 27. 14. Deut. 32. 51; 33. 8. Ps. 81. 7.
Core. Korah, as the two others, resisted the declared will of God.
12 spots = hidden rocks, as the texts. Gr. *spilas*. Only here. The word in Eph. 5. 27 and 2 Pet. 2. 13 is *spilos*.
feasts of charity. Lit. loves, i. e. love-feasts. Ap. 135. II. 1.
when they feast = feasting. See 2 Pet. 2. 13.
feeding. Lit. pasturing, as a shepherd does his flock.
themselves. Making the love-feast an occasion of gratifying the appetite, instead of promoting spiritual edification. Cp. Ezek. 34. 2.
of. Ap. 104. xviii. 1.
whose fruit withereth = in autumnal decay. Gr. *phthinopōrinos*. Only here.
without fruit. Gr. *akarpos*. Elsewhere transl. "unfruitful".
13 Raging = Wild. Gr. *agrios*. Occ. Matt. 3. 4. Mark 1. 6.
foaming out. Gr. *epaphrizō*. Only here.
wandering. Gr. *planētēs*. Only here.
is = hath been.
blackness. Same as "darkness", *v.* 6.
for ever. Ap. 151. II. A. ii. 4. a.
14 And, &c. Read, "And to these also Enoch".
from. Ap. 104. iv. **Behold.** Ap. 133. I. 2.
cometh. Lit. came.
with = among. Ap. 104. viii. 2.
saints = holy ones, i. e. angels. Cp. Deut. 33. 2, R.V.
Ap. 104. x. 1. **convince** = convict. Gr. *exelenchō*.
that are = the. **among** = of. The texts omit.
their = the. **ungodly deeds** = works of impiety (Ap. 128. IV). **have.** Omit. **ungodly committed.** See 2 Pet. 2. 6. **have spoken** = spake. Ap. 121. 7. **against.** Ap. 104. x. 1. **16 murmurers.** Gr. *gongustēs*. Only here. Cp. John 6. 41. Acts 6. 1. **complainers.** Gr. *mempsimoiros*. Only here. **after.** Ap. 104. x. 2. **great swelling.** See 2 Pet. 2. 18. **having**, &c. = admiring persons. **because of.** Gr. *charin*. See 1 John 3. 12. **advantage** = profit. See Rom. 3. 1. **17 words.** Gr. *rhēma*. See Mark 9. 32. **were** = have been. **apostles.** Ap. 189. **Lord.** Ap. 98. VI. i. β. 2. A.
18 told = said to. **should** = shall. **mockers** = scoffers. See 2 Pet. 3. 3. **in.** The texts read Ap. 104. ix. 1. **who**, &c. = walking. **ungodly lusts** = lusts of impieties (Ap. 128. IV). **19 separate themselves** = are separating. Gr. *apodiorizō*. Only here. **sensual.** Gr. *psuchikos*. See 1 Cor. 2. 14. Jas. 3. 15. **Spirit.** Here "spirit". Ap. 101. II. 5. **20 building up.** See Acts 20. 32. **faith.** Ap. 150. II. 1; i. e. the object of faith. Cp. 1 Cor. 3. 11. **praying.** Ap. 134. I. 2. **Holy Ghost** = holy spirit. Ap. 101. II. 14. **21 the love of God** = God's love to you, i. e. the assurance of it, based on His Word. **looking for.** Gr. *prosdechomai*. See Acts 23. 21. **life.** Ap. 170. 1.

22 And of some °have compassion, °making a difference:
23 And others save °with fear, pulling *them* [5]out of the fire; hating even the garment °spotted °by the flesh.

A 24 Now [2]unto Him That is able to °keep you °from falling, and to °present *you* °faultless °before the presence of His °glory [23]with °exceeding joy,
25 To the only °wise [1]God our Saviour, *be* [24]glory and °majesty, °dominion and °power, °now and °ever. Amen.

22 have compassion. Some texts read *elenchō*, "convict".
making, &c. Ap. 122. 4, but several texts read "when they contend".
23 with. The texts read *en*. Ap. 104. viii.
spotted. Gr. *spilō*. See Jas. 3. 6, and cp. Rev. 3. 4.
by. Ap. 104. iv.
24 keep = guard. Gr. *phulassō*. Cp. John 17. 12.
from falling = without falling. Gr. *aptaistos*. Only here. Cp. Rom. 11. 11 (stumble).
present = set, or make stand. See Acts 22. 30.
faultless = blameless. Gr. *amōmos*. See Eph. 1. 4. Col. 1. 22.
before the presence of. Gr. *katenōpion*. See 2 Cor. 2. 17.
glory. See p. 1511.
exceeding joy = exultation. Gr. *agalliasis*. See Acts 2. 46.
25 wise. All the texts omit. Cp. 1 Tim. 1. 17.
majesty. Gr. *megalōsunē*. See Heb. 1. 3.
dominion. Ap. 172. 2.
power. Ap. 172. 5.
now, &c. The texts read "before every age and now and unto all the ages".
ever. Ap. 151. II. A. ii. 8.

THE REVELATION.

THE STRUCTURE OF THE BOOK AS A WHOLE.

𝔄 | 1. INTRODUCTION.
𝔅 | 2, 3. THE PEOPLE ON THE EARTH.
𝔛
- i. 𝔟¹ | 4. 5. IN HEAVEN. (The Throne, the Book, and the Lamb.)
  𝔈¹ | 6. 1—7. 8. ON EARTH. (The Six Seals and 144,000.)
- ii. 𝔟² | 7. 9—8. 6. IN HEAVEN. (The Great Multitude and the Seventh Seal.)
  𝔈² | 8. 7—11. 14. ON EARTH. (The Six Trumpets.)
- iii. 𝔟³ | 11. 15-19-. IN HEAVEN. (The Seventh Trumpet.)
  𝔈³ | 11. -19. ON EARTH. (The Earthquake, &c.)
- iv. 𝔟⁴ | 12. 1-12. IN HEAVEN. (Woman, Child, and Dragon.)
  𝔈⁴ | 12. 13—13. 18. ON EARTH. (The Dragon and Two Beasts.)
- v. 𝔟⁵ | 14. 1-5. IN HEAVEN. (The Lamb and 144,000.)
  𝔈⁵ | 14. 6-20. ON EARTH. (The Six Angels.)
- vi. 𝔟⁶ | 15. 1-8. IN HEAVEN. (The Seven Vial Angels.)
  𝔈⁶ | 16. 1—18. 24. ON EARTH. (The Seven Vials.)
- vii. 𝔟⁷ | 19. 1-16. IN HEAVEN. (The Marriage of the Lamb, &c.)
  𝔈⁷ | 19. 17—20. 15. ON EARTH. (The Final Five Judgments.)

𝔅 | 21. 1—22. 5. THE PEOPLE ON THE NEW EARTH.
𝔄 | 22. 6-21. CONCLUSION.

(*Note.* The Structures in the Notes are taken from Dr. E. W. Bullinger's comprehensive work, *The Apocalypse*, but as not all in that volume are here given, the lettering is not consecutive throughout. This, however, does not interfere with the study of the Structures presented.)

INTRODUCTORY NOTES.

1. TITLE OF THE BOOK. Man calls it "The Revelation of St. John the Divine". But its God-given title is in the first verse, "The Revelation of Jesus Christ", that is, the Unveiling, Revealing, and Presentation to earth and heaven of the Lord Jesus Christ (Messiah) as "KING of Kings and LORD of Lords".

It is spoken of as:

(*a*) "The word of God" (1. 2), in the sense in which the term occurs in the Old Testament (cp. 1 Chron. 17. 3. Jer. 1. 4, 13. Ezek. 1. 3. Joel 1. 1; &c):

(*b*) "This prophecy" (1. 3): therefore a *prophetic* message. The "blessing" here promised makes it clear that from this verse (and not 4. 1, as many suppose) to the end the book concerns things yet future:

(*c*) "The testimony of Jesus Christ" (1. 2, 9). Either as testimony to Him as the Coming One (Genitive of the Object): or, the testimony He bore on earth (Gen. of the Subject; Ap. 17); probably both.

2. AUTHORSHIP. The testimony of *Melito*, bishop of Sardis (c. 170), quoted by Eusebius; *Irenæus* (c. 180); the *Muratorian Canon* fragment (c. 200); *Clement* of Alexandria (c. 200); *Tertullian* (c. 220); *Origen* (c. 233); *Hippolytus*, bishop of Pontus (c. 240); &c., may fairly be accepted as to the writer being John the "beloved disciple" and apostle, as against the claims of a supposed John, "an Elder (cp. Peter's eldership, 1 Pet. 5. 1) resident in Asia", who is hailed by "the majority of modern critics" as being the author of the Johannine letters (see Introductory Notes to 1 John) and The Revelation (Ap. 197).

3. DATE OF WRITING. This by almost unanimous consent of the early Church writers is ascribed to the close of the reign of the Emperor Domitian, about A. D. 96. At the time of the so-called "Second General Persecution" of the "Christians".

4. TO WHOM it was originally sent is unknown. We have no clue, and therefore all speculations on the subject are valueless.

(For Characteristics, Scope, Symbolism, &c., of *Revelation*, see Ap. 197.)